1: Garnett B-4, 9 (ca. 1888) 1891
MAH Hard MAH

The ordinary houses are more real hovels, which give the place an appearance similar to that of an Arab village. Every domestic operation is carried on in public, and the whole family may be seen sleeping on the low flat roofs in full view of neighbours or passers-by.

Kirghizia is for the most part a barren country, cultivated fields and gardens being found only in the proximity of towns and large villages. With the classic pasturage is the only resource, and in summer they wander from highland to highland seeking pasturage and water for their large flocks of sheep. A tribe on the march is a picturesque sight. The baggage is carried on the backs of bullocks, which sometimes carry in addition two or three children and the cradle, if the mother has not strapped this with its inmate to her own back. Striding along with the other women may be seen several Amazonian figures, who seem to be in charge of the party, and much more responsible for its safety than the men, who saunter along carrying only their arms, a heavy mace hanging from their girdles, and a sword and buckler at their backs. Beyond guarding the flocks, the men take no part in the work connected with them, all of which devolves on the women.

Kirghiz seldom eat the flesh of their flocks, which they consider too valuable for consumption, but content themselves for the most part with the dairy produce, milk, cheese, and butter, curds and *pasuri*, with thin cakes baked in the *tandour*, and a kind of *pilaf* made from wheat instead of rice. Butter is made in a very primitive fashion. A large sheepskin

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Iraq'i Iraq in a taxi, accompanied by two or three 579
lavish-armed bodyguards.

A comparatively large group of men in the town 414
are usually employed as laborers or porters. It has 485
already been noticed that a number work for the government on road repair, and others are called for a variety of situations, for example, by a woman who found herself short of help. Some are of higher social rank than their fellows, such as Ammar Saleh, the son of a "respectable" craftsman, who acted as a foreman over the roadmakers, and was probably hired not because of skill but because he commanded the respect of the workers and could thus effectively transmit the desires of the engineers. Aside from this, the occupations of laborer and porter are more or less interchangeable, and a number work in the luxury carrying goods for the merchants and craftsmen. Among 482
the upper class families of Iraq, particularly those of 559
Ottoman heritage, it is socially forbidden for an educated [91]
man to carry anything of weight in public. Those who violate this prohibition are held to be either mad or, more importantly, not real gentlemen. Any government official who desires anything large moved from one place to another must have recourse to a servant or porter. In 454
addition to the professionals, adult men, the shopkeepers' 557
youngsters have been mentioned in employment with these tasks, and any visitor of higher social standing to the 782
luxury quickly finds himself accompanied by one or more.

quiring that resemble a formal apprenticeship, nor does there appear to be any pressure exerted against a man who cares to attempt this or that employment. Occupations, in turn, tend to remain within families, as has been seen more particularly in the case of the weavers, but it is far from an exclusive rule. There is some discernible tendency, but no universally outlined distinction between villages which are ancient and those which are not. A successful [illegible] or small-trader might well become a shaikhat, but the shaikhat's son would rarely become a [illegible]. There is also some exchange of persons between town and villages, those seeking their fortunes in Suwaidan and there, successful or unsuccessful, returning to the land, but migration from the town itself outside the district is very limited. This does not apply to the area as a whole, and large numbers of the Kurdish people of northern Iraq, both men and women, migrate from their villages to the cities. The Kurdish [illegible] or porter in Baghdad, as well as the Kurdish prostitute, are well known. The permanent population of Suwaidan, however, with its core of older families from the days before the First World War, seems extremely stable.

It remains to notice those people who constitute the wealthier class of townspeople, and who, although some are merchants, need not engage in labor unless they so choose. A large number of people possess minor amounts of capital or smaller holdings, such as Fateh-Allah, but

[illegible] 231

[illegible] [illegible] [illegible] [

[illegible]

[illegible] on a dish of bread and gravied. Spoons were sometimes used to eat [illegible] but forks and knives were not used[1]. Pieces of bread were used to eat with in addition to being consumed as food. The beverage drunk is referred to as the two-distinguished ship. Three are drunk from glasses if not drunk with a bulb from a common circulating bowl. Hands are washed before and after the meals. Water from a jug is poured over them from a circular basin. After the meal the mouth is rinsed and cleaned.

[illegible] of water. Water is transported to the house by women in containers of various kinds: one jars about 0.40 m. high with a handle on the one side (fig. 2206), loose-manufactured and slightly barrel, or rectangular petrol cans with an opening at the top on one side. Both are carried on the left shoulder and supported by a raised right arm; there are also water skins, lined, made out of whole, carried damp on quadrilles either carried across the woman's [illegible] and held in place by the arms, or on the back in a big shawl, the ends of which are tied round the woman's chest. When a filled water skin of this type is to be obtained on the back, the woman first places the shawl on the ground, then the water skin, and finally herself, lying on her back. She then ties the ends of the shawl, the one end being tied over the right shoulder, the other under the left arm. Rising, she pushes the water skin into place behind, sitting off. This is precisely the same procedure as is used when a woman places a corn sack on her back with the aid of a rope during the harvest.

[illegible] Fuel is scarce and is utilized extremely effectively. In the workhouse, both the charcoal useless earth even and the ashes/cinder resulting are treated by low clay walls are fed with whole branches forced from the recessions. In the villages there was also a comparatively [illegible] of [illegible] cooking pots[2]. The fuel consumptions of both the earth even and the cooking pots is very slight, and the ashes are carefully removed and placed in the concrete. Of other forms of fuel there are [illegible] of animal manure kneaded with straw and dried on the walls of the dry houses[3]. Cattle manure is collected in the fields and gardens by the women. Charcoal, which is used for the iron, like cooking pots, is a commercial commodity produced and sold by charcoal burners. Such as Sulaimani and [illegible] the villagers there are petrol stoves to be found in Hajjan Kamaluddin, but in all these places their chief fuel is [illegible] are mainly used for cooking purposes.

[illegible] During the time I was in Kurdistan, from May to September, it was summer with temperatures of up to 104 F (40 C.), so I had no opportunity of studying the heating of houses in the colder periods of the year. One cool morning in Sorbun, a village of some altitude, a fire was lit in a [illegible] in the wall under a [illegible]. This was all I experienced in the way of heating. For further particulars I must quote the reports of other travellers. Hay[4] states that: "In winter the main room is heated by an open fireplace in the centre, the smoke passes out (on does not, as the case may be) by a hole in the middle of the roof". Soane[5] refers to "... a brazier of charcoal", and that "a wood cinder a quilt ... formed the "sorsi" which is the Kurdish method of keeping oneself warm". Millingen[6] writes that: "En hiver, pour donner, on place au-dessus de foyer un tabouret (Tawrah), on le recouvre d'une couverture" et sous le matelas se couche dessus ...".

Fig. 9. Village women go out to the mountains in rural Jiangsu area in Jan. Taiyuan.

Fuel is collected on the mountains by women with axes and carried home on the back. Cattle dung collected on the mountains, kneaded with straw and dried into cakes on the wall of the home. The rinsing of rice takes place at the water basin from which water is drawn, often far from the home. Whatever grain is ground in the home of a neighbour who owns a quern.

Cooking and washing up is done at home, whilst the washing of clothes takes place at the spring basin in small villages and at big, crowded parochial basins in the larger ones, by all the women in succession. The clothes are laid out to dry at the same place. Beds are made by all the women of the house working together. Whilst the family slept on the roof the bedding remained there, but was rolled up during the day. As some work at Bekhira we the glazing of the roof with a mixture of clay and chalk; this was done collectively as the various homes in turn. To save up. Apart from the washing of food and food making, a great part of the domestic activities take place outside the home and are performed by the women of the village collectively. In Bekhira the distribution of milk and the treatment of the roofs were also collective.